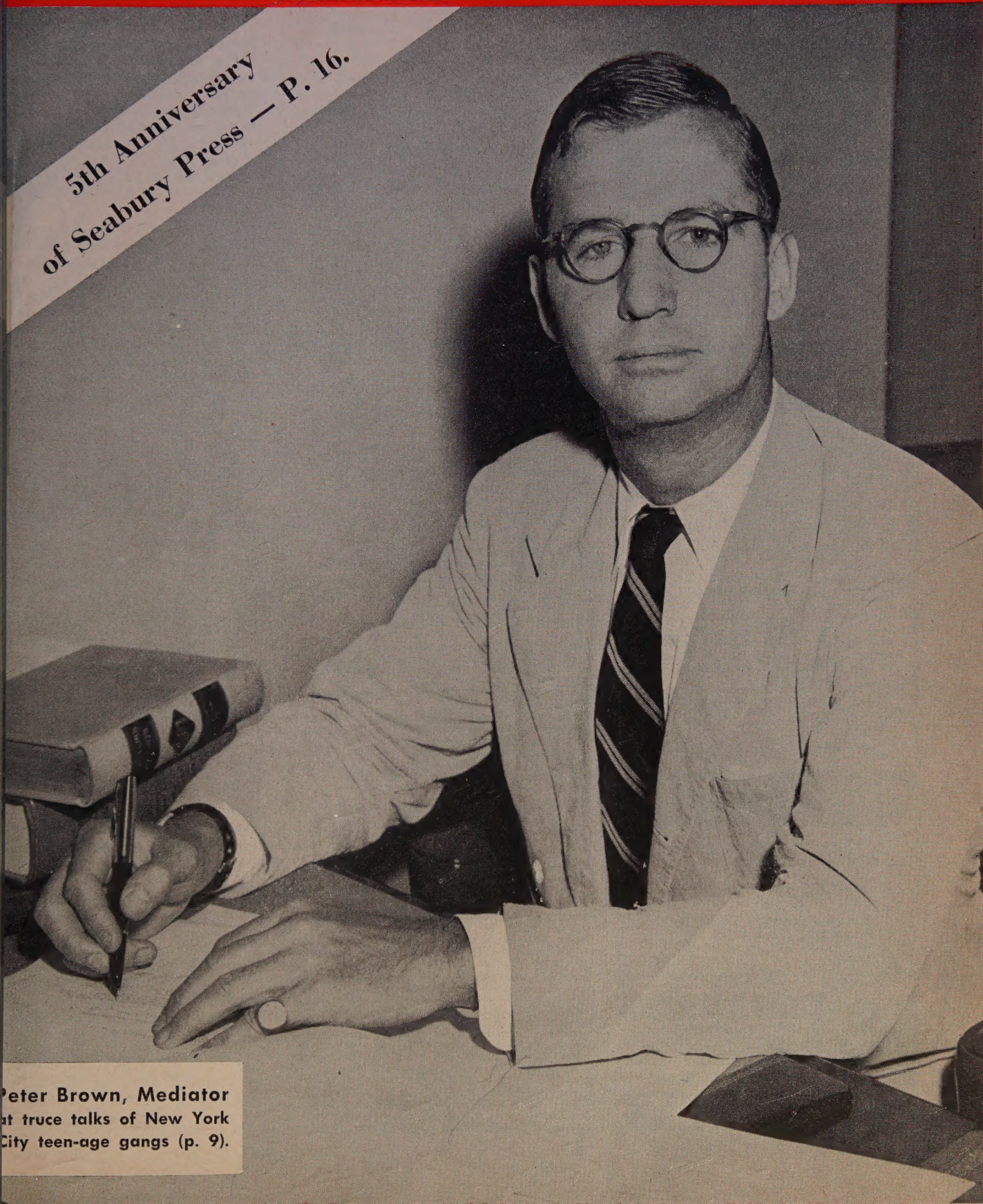


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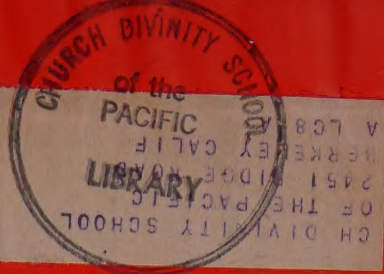
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5th Anniversary
of Seabury Press — P. 16.



Peter Brown, Mediator
at truce talks of New York
City teen-age gangs (p. 9).



the Living CHURCH

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A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

PETER DAY
REV. FRANCIS C.
LIGHTBOURN
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Things To Come

September

2. Fourteenth Sunday after Trinity
Labor Sunday, Department of the Church and
Economic Life, NCC.
3. North American Conference on Christian Unity,
World Council of Churches, Oberlin, Ohio college
campus, through 10th.
9. Fifteenth Sunday after Trinity
11. Second annual Conference for Seminary Stu-
dents, ACU, Frank Lloyd Wright House at
University of Chicago, to 14th.
16. Sixteenth Sunday after Trinity
19. Ember Day
21. St. Matthew, Ember Day
22. Ember Day
23. Seventeenth Sunday after Trinity
26. Quarterly meeting of General Board, NCC,
Washington, D. C., to 27th.
29. St. Michael and All Angels
Day of Prayer Around the World, Girls' Friendly
Society.
30. Eighteenth Sunday after Trinity
Christian Education Week, Division of Christian
Education, NCC, to October 7th.

October

7. Nineteenth Sunday after Trinity

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stamped, addressed envelope.

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LETTERS

When minds meet, they sometimes col-
lide. The editor believes, however, that
opinions of his correspondents should
be taken at least as seriously as his own.

Welfare in China

I was sorry to read your editorial on
[L. C., August 12th]. Bearing down
tively on the situation there amounts
condemnation of the Chinese bishops' ap-
proach of the regime. I submit they are
competent to judge it than we Occiden-
tals. Bishop Hall of Hong Kong was quoted
the time of Mao's revolution as saying
of God. This bishop, having the audacity
to ordain a woman presbyter that his
might have the Sacrament during his
exile from the city, would have the cour-
age to speak the truth about
social change in China even though in
so he might be like Athanasius, against
the world.

A book by a Chinese has just been
published that confirms Bishop Hall's esti-
mate. Its title "China, New Age and New Order"
by Poing-chia Kuo. Dr. Kuo is an alumnus
of Peking University and a holder of Hall
degrees earned while in residence. He is
a Communist; lives in retirement in Peking
and is 48 years old. The gist of his book
is that Mao abolished two classes that have
ruined the masses in China for generations:
the landlord class and the scholar-philosophy
class; has distributed the land to the peasants
with laws ensuring they receive the full
benefit of what they produce. Thus, for the
first time in ages the masses have enough to
live on. No wonder the Chinese bishops rejoice.
Bishop Hall spoke as Christian humanists.
Your editorial savored of Judicial
Christianism.

Dr. Kuo's book also reveals what will
surprise many — that while Mao utilized the
Soviet system to implement his reforms, his
Christian principles he put into effect are neglected.
I am not surprised in this. Some years ago
I sensed that the social philosophy of the
Chinese is being outmoded rapidly and the
country is moving on to a greater degree of social justice.

Yet the book also reveals that Mao, in a
wittingly most likely, has put into effect
Christian principles including the Parable of the
Talent. One that if a man will not work, neither
will he eat. God keeps an equilibrium in the
universe even if He has to send an earthquake
to do it. By the same token we can believe
He will utilize a revolution if mankind
stubbornly resists progress in human welfare.
maketh the wrath of man to praise Him.
Property rights are being increasingly
subordinated to human rights in our period of
history.

This intrusion on our ancient sacred
makes us squirm, but the Chinese bishops
rejoice. In closing permit me to explain
the Soviet form of government is not of
origin as is commonly supposed. It was
conceived by Daniel deLeon, a South Amer-
ican Spaniard, for many years the crabbest
opponent of the U.S. Socialist Labor party.

(Rev.) A. L. BYRON-COOPER

Utica, N. Y.

► Almost 85 years old, Dr. Byron-Cooper
is a survivor of the Christian social movement.

Continued on page 6

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IAN POWER

A column for laymen

By L. H. Bristol, Jr.

Men's Work Crew

Regularly on Wednesday evenings at St. James' Church, Long Branch, N. J., members of the parish's men's work crew show up in work clothes to do manual jobs around the place. Replacing damaged sidewalk squares with new concrete or rotten house floorboards with new tiling may well be the "order of the night." During the past few months, the crew has been making a handsome usable "underground" out of what was formerly an unsightly basement. According to a recent report in *The Church News* of the diocese of New Jersey, savings to the parish on one such job was well over \$1,000, thanks to the "vocational giving" of services by the men involved.

The men's work crew, organized by the rector (The Rev. Herbert L. Linley) in the parish, has no officers and no regular formal meetings. The crew members do have two separate communions a year and are reported faithful in their attendance at all church services.

Before You Leap Into Something New

A few weeks ago, a letter came from a dynamic layman I know, asking advice on how to go about developing a more effective diocesan program for laymen. It seems the bishop was not disturbed by the lack of a concrete program for men. He indicated, however, his willingness to consider such a program if a demand were forthcoming from enough of the men themselves. I must admit this letter from my friend came as a bit of a shock, because he lives in a diocese where regional corporate communions are held and well-attended retreats for men scheduled on a regular basis. One might suppose, I suppose, that such events, important and helpful as they may be, do not necessarily mean that a continuing diocesan program will go on between times! I did not consider myself particularly qualified to give this man advice on how to set up a diocesan program, but I quoted a clergyman who wrote me on this subject not long ago. He has had considerable experience in setting up such programs. He wrote: "The trouble with new men taking over a job is that they fail to familiarize themselves with existing work and existing organizations. They immediately want to be creating new machinery. What is wrong with coöperating with the Presiding Bishop's Committee on Laymen's Work for program material? What is wrong with joining the Brotherhood of St. Andrew? I am afraid too many of these bright new men taking over — and this goes for clergy and laity alike — they keep looking for magic pills that avoid the basic discipline of study, worship, fellowship, and service. They sidestep the existing organizational program idea because these involve real hard work."

Study Programs

Recently at our office, my boss called me in and took me to task about an advertisement our agency had prepared on one of our cosmetic brands. He said the headline and copy story were not specific enough. They expected too much of the reader. He expected the reader to infer too much, and this was risky, because either the reader might infer the wrong thing or not bother to infer anything at all. Horrors! It might even turn the page without paying attention to the ad. "It was quite right, I think, in insisting on a more direct approach. And isn't this what we do in some of the Faith and Practice study programs we sponsor in our Churches? Study group leaders may overlook the importance of relating the program to our own experience, because they apparently assume that we see the tie-in, the chances are, we do not. There are times, for example, when clergy leaders may be in this area, simply because they are unfamiliar with our daily work and what our day-to-day routine is like. Here, we laymen should try to be of help to our leaders."

White Hope

The layman who obviously cares enough about his Church to be active often has a kind of tight-rope walking, avoiding two extremes — on the one hand, avoiding anything which will give the clergy the idea he is poaching on priestly territory; on the other hand, avoiding anything which will give fellow laymen the idea he considers himself "something special" or apart from them. Any active Churchman knows what little he can for the Church wants to keep his perspective and see himself doing only the irreducible minimum of all our Lord expects of him. Heaven help us when we forget the fact that none of us, after all, is the white hope of the Church. We are, all of us, members one of another. We are, all of us, part of His plan.



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How to Have a First Class Canvass

is shown by the experience of one small parish which not long ago completed just such an Every Member Canvass

By the Rev. John Jay Hughes
Rector of St. John's Church, Bisbee, Ariz.

This is the story of how a small, struggling parish, in a "difficult" town, solved its chronically sick financial condition in one canvass, without professional help, and with no large expenditure of money. It is presented in the belief that what was done in that parish can and should be done in hundreds of other similar parishes across the nation.

I became rector of St. John's Church, Bisbee, Ariz., in the middle of February, 1956. The parish had been without a rector for nine months. No every member canvass had been conducted the previous autumn. The financial picture was therefore vague, but the best information I could obtain pointed to an expected parish income for 1956 of about \$6000. It was obvious that this would barely meet so much as the minimum parish needs. But the problem was far more serious even than that, for the missionary district of Arizona was just embarking on a capital funds drive, looking toward diocesan status. Our parish was expected to do its part. Clearly some very bold plan of action was needed.

After talking informally with several of the vestrymen, whom I knew to be sympathetic to a new approach, I presented the vestry, in March, with a plan involving the following points:

1. An every member canvass would be conducted in April, for 80-week pledges. These would run until the end of 1957, and provide for all our parish needs until that time. They would also enable us to make a three-year parish pledge to the diocesan expansion fund. Our income would be guaranteed for only half that period,

but we could estimate that it would not fall off after the original 80-week period, and might even increase.

2. *We would spend some money on the canvass.* Every member of the parish would be invited to attend a loyalty dinner at the local hotel, as the guest of the parish. A fine brochure, with photographs, would be prepared for distribution at this dinner. Specially printed pledge cards, invitations to the dinner, and other mailing pieces would also be prepared. It was thought that if we had some money invested in the canvass we would try harder to make it a success. And the dinner and the brochure (both un-

precedented in the parish) would press people, and create an air of pending victory. The canvass would proceed on the principle that each one likes to join a victory parade.

3. A small committee of the vestry with the rector, would establish "suggested askings" for every family in the parish. These figures would be enough to challenge sacrifice, equitable in relation to one another. They would represent our estimate of what each family *could* give to the church if each family made the greatest sacrifice of its lifetime for the faith. These suggested askings would not be used as an assessment,



ADVANCE PLEDGES of \$11,100 were received by the time canvass began, two weeks after

ly to help the canvassers answer question: "How much do you want I should give?" (The answer in every case: "I cannot tell you how much you should give, but the committee felt you might like to contribute \$—— per week.")

Leadership in the canvass would be sought from those with the highest ability. Those with the greatest giving ability would be asked to pledge first, in order to set a sacrificial standard for others. No man would be asked to be a canvasser until he had made his own sacrificial pledge. A canvasser would be allowed to call on a family with a suggested asking higher than his own pledge. (It is bad psychology to send a \$5-a-week man to call on a potential \$20-a-week man.) The vestry, after considerable discussion, adopted this plan, which certainly represented a new departure for the parish.

The canvass was to be conducted in the middle of April, two weeks after Easter. On the 4th Sunday in Lent I preached on the subject of tithing. At the services that day, and for the two Sundays following, the excellent communications of the diocese of Michigan on the subject of tithing were distributed to the congregation.

Meanwhile the organization of the canvass proceeded. The brochure was prepared by the rector and publicity committee. Two lay speakers were selected to talk briefly on the canvass at the services on the two Sundays after Easter. One committee of women arranged the loyalty dinner at the A. Another committee mailed the communications, and followed up each one with a personal phone call. Child care was arranged in the parish house to enable young children to attend the dinner.

Shortly after Easter, we invited a number of the leading men in the parish to meet with the vestry to hear the plan. We had a vestryman explain the canvass. He emphasized that in the ensuing 10 days we would be asking advance gifts — pledges of one week and more — so that we could come into the loyalty dinner and say to the parish: "We already have \$X thousand dollars pledged." At the conclusion of the meeting I announced my own pledge, which was for one week. My salary at that time was \$3600.

When I went out personally after the gift pledges. Without too much difficulty I secured three pledges of \$15 per week each: these proved to

be the highest pledges made. When I started this solicitation I had never asked anyone for a dollar for anything: at the end of 10 days we had over \$11,000 pledged!

The loyalty dinner was held on a Monday evening. The day before, I preached my second sermon on the canvass — and announced my own pledge to the whole congregation. The dinner itself was attended by 110 people, and was a huge success. Two laymen briefly explained the canvass plan. The toastmaster announced that "with 80% of the parish still to be heard from we already have \$11,100 pledged." This was naturally greeted with excited applause: the parish had



FATHER HUGHES

never before heard such a large figure! He listed the 17 families whose pledges were already in, and (without linking any names and amounts together) told how many pledges there were in each bracket — three at \$15 per week, four at \$10, etc. I sent them out with a brief, fighting talk, aimed at working people up to a red-hot glow of enthusiasm.

We had secured 10 canvassers, all men, from the 17 families who had already pledged. A training session for them was held before the dinner, and they started their calls the day after the dinner. At our first report meeting, after two days of canvassing, we had \$18,000. Two more days completed the solicitation: we then had \$23,000 pledged from about 80 families or individuals. The canvass was over except for mopping up opera-

tions, which brought our final total to over \$24,000.

This was for the 80-week period agreed upon at the outset. Expressed in annual figures, it means that the

Jesus did not live — or teach — or die — or rise from the dead, for mankind, but for each man.

Mrs. E. A. Heffner

80-odd families who formerly supported their church at the rate of about \$6,000 a year are now giving over \$15,000 a year — an increase of 150%. Our total canvass expense was under \$400. Owing to entrenched "parochialism" the diocesan part of the appeal did not provide any extra impetus (as a building fund would have, for instance). Needless to say, the final results thrilled and surprised everyone.

For the benefit of those who wish to try something similar I set down four points which seem to me, in retrospect, to be vital:

1. People will give only as generously as their leaders give. If the rector is not willing to make a really sacrificial pledge, and to tell people about it, it is folly to try any such scheme as I have outlined. (I might add that my salary has been raised since the drive: so has my pledge.) Every effort must be made to secure maximum pledges at the outset from those with the greatest giving ability. This, too, is an absolute must.

2. Spend some money on the canvass — spend all that is necessary to make it a really first-class effort. Business has understood for years the principle of spending money to make money: the Church has yet to learn. Truly "the children of this world are in their generation wiser than the children of light."

3. Challenge people with bold and forthright talk about sacrificial giving. Talk in specific dollar amounts, not in generalities. If we are afraid to talk to people about money, we are afraid to talk to them about total conversion. Our Lord spoke of money often, for nothing so clearly reveals the state of a man's soul as what he does with his money.

4. Remember always that you are raising "more than dollars." The spiritual effects of a successful canvass will far outweigh the dollars raised. For "where your treasure is, there will your heart be also."

sorts and conditions

LETTERS

Continued from page 2

"NOTHING intricately drawn nowhere" is, you will recall, Edna St. Vincent Millay's definition of geometry and its abstract beauty. In the course of preparing to teach a Sunday school class of seventh-grade boys this fall I have been trying to make clear in my own mind just what the "spiritual" area of life is — not in order to find the words to express it to the class, but primarily in order to get my own bearings.

THIS KIND of question can, of course, be dealt with philosophically and intellectually up to the point where most of us would be lost. But it also has to be dealt with at the practical level and in simple terms. When people say, for example, that the natural science in Genesis is hopeless but the spiritual truth is awe-inspiring, what do they mean? How can you say that a discredited ancient myth is spiritually authoritative?

THEN AGAIN, you have the question of soul and body. How are they attached to each other? Where does the soul go when the body dies? How can you recognize the action of the soul on the body?

WHAT IS God like? Where is He? How does He influence us, rule us, guide us? How about angels and devils?

HOW do you imagine the unimaginable?

IN TERMS of the material world, the spiritual dimension really is "nothing intricately drawn nowhere." It has neither length nor breadth nor thickness. It is not a gaseous form of matter. It is altogether different from matter. The soul, for example, is not "connected" to the body at some particular point. The body as a whole has either all of the soul or none of it.

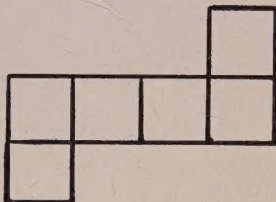
SO IT IS with the geometrical abstractions known as a point, a plane, a triangle, a square. A piece of wood cut into the shape of a triangle is not a material triangle. All true triangles are made, as the sonnet says, out of "nothing." But a material object can be triangular, it can represent a triangle.

IT IS NOT so hard to understand the spiritual as a quality or property of the physical. The hard thing is to understand the wholly spiritual, something existing altogether outside our space and perhaps outside our time-sequence also. We become aware of it only when it is functioning within our space and time. The field of religion

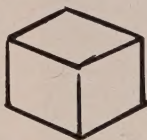
is precisely the field of study of those forces and acquaintance with those persons which, in their manifestations within the space-time world, appear to give evidence of existing independently of it as well.

THESE PERSONS range from the unique, eternal, uncaused, unchangeable Being who is the source of all life down to ourselves who are, we are assured, capable of continuing to exist and to move toward our perfection, even when our journey through mortality is ended.

WE CANNOT IMAGINE, except in figures of speech, the conditions of wholly spiritual existence. Even our word for spirit means "breath." But it is possible to think of things that cannot be imagined — four dimensions, for example, or five, or six. Things we can imagine — a two dimensional world, for instance, with flat creatures



A cube realistically depicted by a two-dimensional being who covered every surface scientifically.



A cube religiously depicted by a two-dimensional being who had faith in the third dimension.

all living on one plane — may be incapable of existence. And things that exist — atoms for instance — may be in themselves unimaginable, describable only by a set of not-quite accurate figures of speech.

THUS, the problem of communication about the things of the spirit, whether the communicator be the writer of Genesis I or the teacher of a modern Sunday school class, or God Himself becoming incarnate for our salvation, is like the problem of drawing a picture of a cube on a flat sheet of paper. If you see the cube in the picture, communication has taken place. If you look at it only within its two-dimensional world, it isn't even a set of squares. Discerning the spiritual dimension requires somehow, in some degree, that thing in the observer that we call "faith": an ability to penetrate, even if only a mustard seed's length, into an area that is not bounded by the universe we can see and hear and touch and smell and taste.

PETER DAY.

movement that protested against the hours, low pay, and wretched working conditions of the toiling masses in the 19th and early 20th centuries. In those days, efforts of the workers to improve their lot were often violently put down by police and representatives of ownership, so that it seemed to many that betterment could come only by wresting power from the hands of the "bourgeoisie."

Things have not turned out that way, however. No highly industrialized nation (except Czechoslovakia under Russian guns) has gone through a violent revolution; instead, the workers have achieved political power by peaceful means and have won enormous economic and social benefits through collaboration with management.

The nations that have turned to Communism, have been backward nations in which capitalism was little developed; the dominant social pattern was agricultural under a feudalistic landlord system.

Economically speaking, the struggle between the free world and the Communist world is precisely over the question whether the best way to achieve economic and social progress is through "liquidation" (or, in Fr. Byron-Curtiss's word, "abolishing") whole classes of people and instituting a one-party, one-class State; or through encouraging the development of free institutions in a multi-class and multi-party State. It would be foolish to expect underdeveloped countries to duplicate completely the social history of England or the United States. But it seems equally foolish to urge that they duplicate the social history of Soviet Russia.

If there is (and we think there is) a way in which social progress can be achieved even in underdeveloped nations without mass murders and repression of individual liberties, Christians would do well to advocate that better way. I doubt a "just class war" is theoretically as possible as a just international war. But war is never justified when the objectives can be achieved by peaceful means.

"Abolishing the landlord class and the scholar-philosopher class" is exactly what we were referring to when we depicted "the ghastly toll of human life involved in 'liberating' Chinese communities from their old business and cultural leadership." Nothing in either theory or history seems to us to justify this social measure for the general welfare. Indeed, as Krushchev's confessions on Stalinism have plainly shown, this kind of revolution introduces a principle of "liquidation" into the day-by-day techniques of government and creates a new type of criminal — "enemy of the people" — consisting simply of having a difference of opinion with the individual or group in power on what is best for the people.

— EDWARD

The Eastward Position

The practice of celebrating the Holy Communion with the priest facing the people has, of course, a great deal of ancient precedent to commend it, and also serves to illustrate and emphasize some neglected aspects of the meaning of the service. Yet the "eastward position" (back to the people) which has become the norm in the Church after a long tussle with the "northend position" (sideways to the people) involves values which may be even more important in our present-day world.

One of the authors in *Modern Canterbury Pilgrims* comments on the eastward, or back-to-the congregation position, as he saw it for the first time on a visit to an Episcopal church. He instantly realized that priest and people were not, in their prayers, talking to each other but to God, and the meaningfulness of this experience was one of the things that led him into the Church. This is not an isolated case. Person after person who observes the Episcopal Church's communion service makes the same discovery: "These people believe that God is objectively real. They are not engaged in lifting each other up by their own bootstraps. They are worshipping."

The efforts of some Roman Catholic clergy to return to the westward position are made within a different setting. The fact that the Mass is in Latin is in itself a wholly convincing proof that the prayers are not being said to the congregation. Indeed, the problem of the Roman liturgiologist is to show the people that they have any part at all in the service. Hence, he must use every permissible means, including the expedient of facing the people, to draw them into the liturgical action.

In the Episcopal Church, too, things need to be done to draw the people into the action. Yet the things chosen must not be such as to reduce the consciousness of God's part and presence in the service.

One thing that can be done if the westward opinion adopted is for the priest to "lift up his eyes to heaven" (St. John 17:1) when he prays, also raising his hands somewhat higher than is customary in the eastward position. This would help to preserve the congregation's awareness that he is not talking to them, but to the Father in heaven. On the other hand, he might tend to lose his place in the Prayer

Book more frequently if he had to keep glancing down at the altar book to refresh his memory on what came next.

Another difficulty of the westward position has often been pointed out. The priest who obediently follows the rubrics and kneels for the confession and the prayer of humble access is likely to appear from the pews like a disembodied head upon the altar. These rubrics ought to be changed anyway, and perhaps they will be the next time the Prayer Book is revised.

One of the worst kinds of prayer is that which only pretends to be addressed to God, but actually is aimed at the congregation — the kind that begins, "O God, as you saw in yesterday's newspaper. . . ." Unfortunately, this kind of prayer is not at all uncommon in our country today. Prayer Book prayers also can be turned into disguised exhortations by a false emphasis. The fact that in adopting the eastward position the priests turns away from the congregation to pray reinforces the awareness of both priest and people that their praise and petition and thanksgiving and confession are addressed to One who hears and responds.

Fair Dealing

The teen-age gang is here to stay. Young people tend to congregate in close companionships with a group of their contemporaries and although these associations sometimes seem to take on a menacing aspect to the rest of the world, they are the means whereby the normal teen-ager finds his personal significance and fulfilment.

But when the neighborhood is a rough one and the gang an unruly one, the teen-ager himself is faced with the problem of conflicting loyalties between his gang and his Church and community. Where family life is strong, family loyalties back him up in choosing the right answer. Where it is weak, some other help must be forthcoming.

We publish in this issue a special report on how Trinity Church's Lower East Side Mission, with the help of a dedicated layman, went to work on the question of making life more livable for teen-agers by means of negotiation and discussion. It is regrettable that a police spokesman seemed to miss the whole point of the place of the gang in the teen-ager's life. The object of the meeting was not to parcel out territories for illegal pursuits, as the commissioner seemed to think, but to encourage obedience to the law. Accustomed to proving their physical courage by rough and tumble fighting, these young men have chosen the better course of proving their moral courage by meeting to talk their grievances through and to try to arrive at a system for dealing fairly with each other.

10 Books to Remember

By the Rev. FRANCIS C. LIGHTBOURN

How does a publishing house estimate its success? By the number of books it makes available? Not entirely, of course, for other factors enter into the picture, including that correlative of quantity, quality.

Seabury Press is young among publishing houses in the United States, having just celebrated its fifth anniversary — on September 1st. Since its launching in 1951, it has published on its own 99 titles. In addition, it has published in this country 30 titles that originated in England, and has taken over 99 from other publishing houses in the U.S., including the National Council. Its total to date, therefore, is 228 titles. And it expects to publish 22 this fall, making a grand total during the first five years of its opening its doors to business — which took place January 2, 1952 — of 250.

What are the half dozen or so best books that Seabury Press has published during the five years of its operation? Opinions would differ among book editors and reviewers, no two of whom would be likely to produce the same list; but this editor would submit seven titles that ought, he believes, on any fair reckoning to rank definitely high — in fact pretty close to the top.

One of these, certainly, is Massey H. Shepherd's *The Worship of the Church*. This book, published in 1952, is the fourth volume of the National Council's "The Church's Teaching" Series. Under-scoring the centrality of the Eucharist ("a Christian is constituted by the Eucharist, and the Eucharist by a Christian"), but setting forth clearly the proper relation to the Eucharist of the other services of the Church, this is a book for which this editor "finds it impossible to have anything but praise" (L. C., September 14, 1952). Since its publication it has outsold all other volumes in this best-selling series except the first (*The Holy Scriptures*, by Robert C. Dentan, which has been on sale for a much longer time.)

Another Seabury book that must be accorded high recognition is *Christ in the Haunted Wood*, by W. Norman Pittenger, published in 1953. Clifford L. Terry, one-time president of the Chicago Catholic Club, called this book "a clear exposition of what Christianity is and the problem faced by Christians in business and social relations . . . in writing that is masterly and down to earth" (L. C., February 21, 1954).

Graceful Reason, by J. V. Langmead Casserley, a 1954 publication, stands out in this editor's mind as among the best

of Seabury titles. It deals with the question, "How far can human reason alone lead us to a knowledge of God?" and, by a process of elimination, in which atheism, dualism, pantheism, etc., are shown to be inadequate, reveals theism (belief in one supreme Being) as at the very least the best bet.

An example of scholarly and yet clear and lucid presentation in an important but neglected field is Robert C. Dentan's *The Apocrypha, Bridge of the Testaments*. Dr. Dentan seeks in this book to plug "the gap of 400 years in history and 200 years in literary development which separates the two Testaments," the Old Testament and the New. The book, in this editor's opinion, "is a model of organization, condensation, and clarity" (L. C., April 18, 1954).

One of the most ambitious projects, in terms of scholarship as well as of size, undertaken by Seabury Press was the publication of a new and revised edition, by Jackson A. Dykman, of Edwin Augustine White's *Annotated Constitution and Canons for the Government of the Protestant Episcopal Church in the United States of America*. This was put out in a two-volume boxed edition, priced at \$25.

This is the only work of its kind. It is an exhaustive commentary on the canon law of the Episcopal Church from the beginning through the canons of the General Convention of 1952. It traces all of the changes that every canon has undergone and includes an exposition, in terms of the present, of every canon. Such a volume obviously has a limited sale. Seabury Press expected to sell 200 copies. Actually it sold 500.

A book that must certainly be accounted a useful volume is *Jesus and His Ministry*, by Wallace E. and Marion B. Rollins. THE LIVING CHURCH reviewer of

this volume, the Rev. Donald J. Parsons, associate professor in New Testament languages and literature at Nashua House, began his review by admitting that, with him at least, genuine enthusiasm for a book was rare, but ended by characterizing *Jesus and His Ministry* as "clear, moving, and genuinely worthwhile," and "as close to perfection as anything seen in a long time." More specifically, according to Fr. Parsons, the author "present Jesus' life in a way that is not just a collection of incidents, disputed points but a meaningful dramatic whole" (L. C., Nov. 28, 1953).

All of the works thus far mentioned originated with Seabury Press. Importations from England include a work of especial interest in these days of liturgical revision. This is *The Evolution of the Christian Year*, by A. Allan McArthur, minister of the Church of Scotland; it pleads for a restoration of the Christian Year in his own country.

Of the 22 Seabury titles scheduled for publication this fall, Churchpeople will look forward with special anticipation to three — both because of their authorship and because of the publisher's advance deletions. *Man in the Middle*, by James A. Pike and Howard A. Johnson, is scheduled as the Seabury Advent Book for 1956. In this book, "traditional concepts are translated into contemporary terms as 'Everyman' debates his thoughts and actions with representatives of God and Satan." In *The Pulpit Rediscovered*, by Theodore O. Wedel, Warden of the College of Preachers, Washington, D. C., "goes straight to the heart of one of the gravest problems facing the Church: how to put the Good News across." *Great Christian Plays*, edited by Theodore M. Switz and Robert A. Johnston, are brought together for the first time in one volume, five classical religious plays and several choral readings suitable for presentation by church and other amateur theatrical groups, schools, and colleges."

As Seabury Press enters upon the fifth year of its existence, the outlook appears good from the publishing point of view, both for the Press itself and for the Church it undertakes primarily to

Seabury Publications Mentioned in this Roundup

THE WORSHIP OF THE CHURCH. By Massey H. Shepherd, Jr. Pp. 236. Cloth, \$2.50; paper, \$1.50.

CHRIST IN THE HAUNTED WOOD. By W. Norman Pittenger. Pp. viii, 180. \$2.75.

GRACEFUL REASON. By J. V. Langmead Casserley. Pp. xxii, 163. \$2.75.

THE APOCRYPHA, BRIDGE OF THE TESTAMENTS. By Robert C. Dentan. Pp. iv, 122. \$2.25.

ANNOTATED CONSTITUTION AND CANONS for the Government of the Protestant Episcopal Church in the United States of America. By Edwin Augustine White, D.D., DCL. Second Edition, Revised, 1954, by Jack-

son A. Dykman, DCL. Two volumes. Pp. 643; xi, 479. Boxed, \$25.

JESUS AND HIS MINISTRY. By Wallace E. and Marion B. Rollins. Pp. 300. \$4.

THE EVOLUTION OF THE CHRISTIAN YEAR. By A. Allan McArthur. Pp. 192. \$2.75.

MAN IN THE MIDDLE. By James A. Pike and Howard A. Johnson. Pp. 128. \$2.50 (October 1956.)

THE PULPIT REDISCOVERS THEOLOGY. By Theodore O. Wedel. Pp. 192. \$3.50. (October 1956.)

GREAT CHRISTIAN PLAYS. Edited by Theodore M. Switz and Robert A. Johnston. Pp. 384. Prepublication price, \$6.50; after November 15th, \$7.50.

Shooting by 18-Year-Old Stirs Trouble Between Three Gangs

Young layman lawyer and depressed area priest play important roles in bringing peace to New York East side gang war outbreak

By **FREDERICK H. SONTAG**

A 34-year-old layman lawyer, Peter M. Brown of the Church of the Heavenly Rest, New York City, and the Rev. C. Kilmer Myers, vicar of St. Augustine's chapel (Trinity Parish) were widely recognized as the outstanding contributors to bringing peace to New York's Lower East Side where youthful gang warfare was about to break out in earnest.

In secret, behind closed doors, up the back stairs, mediation session between rival gangs was set up by Fr. Myers, and Mr. Brown was chosen as the neutral mediator, to win the confidence of the tough New York gang members and helped them to reach a truce among themselves until after Labor Day. In a story that landed on the front page of the New York Times and other newspapers around the world for over a week, an Episcopal team of priests, social workers, and a layman lawyer showed the secular world the terrific contribution in creating better understanding that the Episcopal Church could do about.

The successful was the joint Episcopal effort that the off-the-record and subdued elements of resentment by various New York City officials, who previously had not been so successful, spilled over into public and controversy during the week following the peaceful return of the gangs to their every-day lives. The truce talks were the result of an outbreak of violence among Lower East Side gangs, which police feared could spread into city-wide disturbances. The gangs are not syndicates organized for criminal purposes but groups of friends who belong to a club (often meeting at a church or secular social center) and sometimes get into trouble together during the long summer evenings. The upset which caused the latest outbreak of violence was the shooting of two boys by a member of a rival gang. Wilfredo Vasquez, 17, suffered a flesh wound in the leg, and Michael Schoenberg, 17, a second victim in the shooting, was shot in the back. His condition was critical as he underwent a series of transfusions at Gouverneur Hospital. Both of the boys were members of the Enchanters. John Rodriguez, 18, who later admitted to the Rev. William Wendt, of Trinity Parish's St. Christopher's Chapel, that he shot the two boys, was a former member of the Dragons. The incident resulted in what the youths had described as a personal grudge between Vasquez and Rodriguez.

The major gangs involved in the East Side "rumbles" (riots) are the Enchanters and their allies the Sportsmen, versus their rivals, the Dragons. The Enchanters and Sportsmen, made up predominantly of

Negroes, but having some Puerto Rican members, operate north of Delancey Street. South of that thoroughfare is Dragon territory, a group made up of mostly Puerto Ricans, but including some Negro and other nationality members.

Sixteen gang members, nine Enchanters and seven Dragons, got together for the truce meeting on August 13th. The Sportsmen had agreed to go along with any agreement made by the Enchanters.

Most common grievances listed by the boys were that neither side feels safe "walking through the turf" (the other gang's neighborhood), that each group feels the other has planted spies within its ranks whose information leads to attempts to "spoil everybody," and that neither gang likes the way the other gang "looks at their women." Two of the "women," one from each gang, attended the meeting as a placating influence.

Essential points of the truce agreed to by the rival gangs were:

- ✓ To maintain peace until September 4th, after which another meeting will be held.

- ✓ To put differences to a grievance committee on which each gang has a representative. Points unresolved there will be referred to local clergy for settlement.

- ✓ To permit no more than three members to walk together at one time through the "turf" or neighborhood of the other.

- ✓ To work together for recreational facilities in the entire area for youths over age 16.

- ✓ To try to get to know one another "in the heart" on a joint bus ride to be held after Labor Day.

The talks, which began at 9:30 p.m. lasted for about three hours. Coffee and cake was served to the representatives as the discussion proceeded.

Mr. Brown is a trial lawyer. He is counsel for the New York diocese on estates and the property of the diocese. For 10 years he served on the associate vestry of Heavenly Rest, where he is now head usher. He was formerly senior assistant counsel, New York Crime Commission;

assistant U.S. attorney in charge of cleaning up the waterfront; special assistant, and U.S. attorney handling the appeal of union officials accused of shakedowns of businessmen. The father of three children, Mr. Brown lives across from the church, so "it is in my life every day." He is a graduate of Yale, and its Law school, and served for three years in the Army. He is currently associated with the very famous old New York law firm of Cadwalader, Wickersham & Taft, 14 Wall Street, close to Trinity Church.

His conclusion after his successful mediation effort, given in an exclusive interview for THE LIVING CHURCH, was that "having worked with professional criminals for over six years, I have been impressed with how their spiritual props are usually missing. In the cases I worked on regarding organized crime, I came to see that the Church, its leaders and communicants, must take the long view. It must not only be interested in the human beings involved, but must take active steps to rebuild their spiritual props. It is the Church's real duty."

Although much of what Mr. Brown did at the mediation session must remain off the record at this time, it was learned that the gang members came from brand new housing developments. This will give pause for thought to those active in working on youth problems that good housing, etc., does not provide the entire answer.

Although he does not claim to be an "expert" on juvenile delinquency, Mr. Brown admits that he has faced similar problems in different forms for many years as an active "Churchman-lawyer." He said he was tremendously impressed by Fr. Myers, and by the confidence the youngsters had in him. This was born out by this LIVING CHURCH reporter, who in a cloak and dagger operation, probably became the first reporter to have a "chin," with gang members after it was all over. They told me of their faith and trust in both men; "They act and look so fair, we knew we'd get a square break," as one youngster put it.

Mr. Brown, a well-built, bespectacled man, full of sincerity and friendship smiles, admittedly won the healthy respect of the tough gang members. He did not talk like a Christian layman; he just acted like one, no sermons, just common Christian sense, one observer said.

When the meeting of mediation started, no one introduced Mr. Brown. He made himself known to the participants, and he did not sermonize. The young lawyer entered the room knowing that as a Churchman he was committed to no side but that of creating better relationships among the young people.

He was chosen at 4 p.m. on Monday, when the mediation session was scheduled to start that evening. He was briefed for only a half hour by a priest, and then did his own planning and thinking for the evening ahead. Mr. Brown admitted

that he used to belong to a gang himself and thus was familiar with kids' problems.

When he arrived at the mediation session, tables facing each other for various gang members had been set up. Brown moved them, so that the long tables would become round tables, and all members would be close to him.

The meeting was closed to the press, and only off the record interviews with all concerned allowed reporters to put together the pieces. Most of the meeting was devoted to blowing off steam, hurling insults at each other on the part of the gang members. After two hours, the young people had run out of things to say about each other. Then the mediator's constructive role began to take new shape. After declaring a break, he got each side to lay down the conditions they wanted for peace. These were discussed point by point, but a vote was taken only at the end, to avoid each boy "losing face," and then all members voted, not just the leaders, so no one could be accused of "going chicken."

Over 20 packs of cigarettes were consumed by the gang members during the meeting. Chain smoking showed some of the tensions present at the meeting.

One of the points of information that came out of the mediation sessions and their follow up was that over 80% of the Puerto Ricans coming to New York are reported to be affiliated with no Church and are wide open for missionary effort. The fact that they nominally are Roman Catholic, or so it is thought, seems to be a minor factor of the problem.

Mr. Brown, who was so modest about his contribution that it took the youngsters and the adults to put his real contribution into focus, said he was "pleased to make this contribution." "I learned a great deal, too, let me tell you," he said.

He added that he is convinced that mediation for 17-year-old people "works without a doubt." "I treated them as adults, and so did Fr. Myers and the others, so they acted responsibly, as adults usually do. . . . They knew adults keep their agreements, and so they will keep theirs. Nothing like responsibility and treating people decently to get peaceful results," the young attorney said with a smile.

Mr. Brown gave full credit to the Lower East Side Neighborhood Association and the Youth Board of the city of New York in making the mediation session possible.

Churchpeople involved in key positions in the mediation effort, in addition to Fr. Myers and Mr. Brown, included Fr. William Wendt of St. Christophers' Chapel; Fr. Peter Marks; Fr. Sam Snodgrass; E. E. R. Wallace, lay worker at Trinity; Hugh Johnson, lay worker for the New York City Youth Board; and Sandy Jones, St. Augustine's chapel social worker.

After the meeting controversy broke out between the Church and civic leaders who had charge of the mediation session



FR. MYERS

and the New York City Police Department. Police Commissioner Stephen P. Kennedy stated that the police would not be parties to the East Side Pact.

Commissioner Kennedy ordered police officers not to recognize any gangs as "sovereign powers with dominion or jurisdiction over certain areas."

"You shall not enter into treaties, concordats, compacts or agreements of appeasement," the commissioner said. "You shall meet violence with sufficient force, legally applied, to bring violators to justice swiftly. Mob rule and mob violence is an evil thing. We cannot compromise with evil. You must enforce the law."

In giving his opinion of the meeting between the teen-age gang members and the Church leaders, Commissioner Kennedy said, "This type of meeting bolsters the gang members' ego and gives them a prestige they did not enjoy before. In addition, it gives gang leaders in other sections of the city the idea that the only way to get anything is by an outbreak of gangsterism."

Commissioner Kennedy, who has produced demands for funds for 5,000 more city patrolmen, has been accused by the Youth Board of trying to wrest \$500,000 in juvenile aid funds, originally not designated to any specific group by the city, for the police department. Commissioner Kennedy denied the charge, but stated that the 5,000 new patrolmen would be "the best way to combat crime."

Commissioner Kennedy conceded that the police "cannot do this job alone," and appealed to leaders of the Youth Councils to step up their efforts as the new school year started. In commenting on the truce meeting he said that "well-intentioned people sometimes do the wrong thing." He contended that recognition by the police of the gang pacts would "breed storm troopers."

Fr. Myers, captain of the official Church

effort, said of the Police Department views: "Since the Commissioner's attitude on our association, our youth work has been hampered. We have 2,000 boys and girls in our programs and have patiently built up relations of trust with them for five years." According to the *New York Times*, Fr. Myers said the boys do not know what to make of an unfriendly attitude of the police. He said that the attitude of the patrolmen on the beat had changed after Commissioner Kennedy had ordered the police not to make pacts with the juvenile gangs. "They have not been friendly to children and youth workers" since the order, Fr. Myers stated.

Fr. Myers said he was astonished that Commissioner Kennedy had ruled out police mediation as a technique of preventing gang fights, in that it has been standard procedure in youth work among other agencies for at least 15 years. He said he resented any implication that mediating gang disputes, "we were covering up evidence of crime, consorting with criminals, and encouraging them."

[Mr. Brown declined to enter the controversy waged in the public press between the "tough attitude" police department on one hand, and the social workers, priests, and layman combination which teamed up with the New York City Youth Board and the youth cops of the police department. Mr. Brown is the major link between the police brass, who like and respect him, and the clergy and laypeople.]

Fr. Myers said that although he was very pleased with the relationships between the secular social workers and the Church it was clear from conversation with social workers that various views were held as to what the role of the Church should be in such a civic problem.

No personal face to face meetings have been held to date (by time this issue went to press) between the leaders of the Church group and New York City Police Commissioner Kennedy. Fr. Myers confirmed the report that an offer by one gang group to give blood to the wounded members of another came from the gang members themselves. He admitted that some Episcopal boys were not only members of the gang involved, but had been in on the blood offer which was accepted as evidence of good faith by both sides.

In his interview Fr. Myers declined to give a number of the young people involved in the gangs associated with this problem. Police and social workers sources agreed, however, that several hundred young people were involved, and that if the dispute had not been settled promptly, due to the heat of the summer and lack of better things to do, young people in other parts of the city would get involved.

Fr. Myers did state that at least 200 members of the Episcopal Church had belonged to the gangs. The police had given this reporter a higher figure based

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quotation. All parties agreed that the lower East Side was "a tinder box" and that both boys and girls were in danger. Fr. Myers had received no threats to his life or safety up to the time this article went to press, but he did reveal that he had received crank letters.

Fr. Myers, acquainted with slum problems, said that those which arose which required mediation were "very common." He had been on vacation when he was called back for the mediation session. It was the Episcopal Church that contacted the New York City Youth Board to join and cooperate in solving the problem, he stated. The young priest said he had been besieged by newsmen, radio, newspapers, and even foreign magazine papers. "The interest around slum life in this is just terrific. Obviously, the problem in other cities could be handled by the approach which approach will be used with the youngsters; the old-fashioned poverty methods, which in some situations have a place, or the new Churchman-social worker approach."

Fr. Myers spoke very highly of the "youth patrolmen" assigned to each block in New York to work especially with the young people. He felt that they understood the problems better, and had new techniques which resulted in the police being looked on as friends or as neutrals, not as enemies who beat up the kids, or who drive them away, or are suspicious when they get together and their skin is not white.

Fr. Myers said he thought the basic problem in facing adults in situations like this is one of "mediation, therapeutics, rehabilitation, which are the Christian ways, versus violence and strong arm tactics."

The police interviewed by this reporter, on the other hand, felt the priests handled the young offenders too softly, were "too lenient" and had "stars in their eyes," and did nothing of "meddling" in what the police think is primarily their problem, not that of private groups. Some police agree with the priests, however, but do not say so in front of witnesses or superiors.

Fr. Myers said that he "did a powerful lot of praying" in connection with this successful mediation effort. He stated: "I hope the Church will recognize that the most serious affair is one which we can work on as it can help our children and it is a perfect case study according to the Church's teachings."

While the Episcopal Church remains in the slum areas, and remains a vital part of the body," Fr. Myers said, "we must realize that we must reach out to those who may never enter this Church. We need our faith, and in their daily lives and goings, we have something which can be contributed to them."

In an off-the-record meeting with some police brass, this reporter was told that the police are skeptical of the

Church," that "our relationships with the Episcopal Church on major social problems during recent years has been a series of problems, we regret to say. Father Bridgeman of Trinity had an excellent commission on narcotics, and even your magazine ran a major article on this problem. But then the thing was dropped, and after the Church leaders had gotten some publicity, we still had the problems to face. So you mustn't be too sharp in your attitudes toward us as we view your Church. We just don't feel you are a working partner we can count on."

Impartial observers agreed that:

(1) Mediator Brown had done an outstanding job on short notice. He had won the confidence of the kids, and he already had the confidence of the clergy and the police as an individual.

(2) Fr. Myers is the most outstanding priest in this type of slum work, and that he needs badly the united and practical support of his diocese and the national Church.

(3) That the police are split, some for tough treatment of young offenders, others for trying a new approach, with justice and a practical approach on both sides.

(4) That the Youth Board of New York City and the Police Department are both realistically worrying about who will get \$500,000 unearmarked in city budget for youth work.

(5) That the Youth Board is new and weaker than the police department and in any intercultural situations can be "outboxed" by the cops.

(6) That serious study and discussion is going on by both sides as to what should be done in the future.

(7) That in the future this and similar

problems must be tackled and solved, and that the new clergy-laymen-social worker combination has had some good results to date in its efforts.

(8) That the police record of success due to departmental regulations cannot be made as public as they would like.

(9) That Mayor Wagner of New York City would eventually be drawn into this.

(10) That police and clergy-social workers from other cities are watching the New York City situation to learn how to handle similar problems in their own backyard.

Archbishop Mowll to Head Delegation to Red China

An eight-member Anglican delegation from Australia will visit Communist China in November. Heading the delegation will be Dr. Howard W. K. Mowll, Archbishop of Sydney and Primate of the Church of England in Australia.

The trip is being made in response to an invitation extended last May by Dr. Robin T. S. Chen, Presiding Bishop of the Chung Hua Sheng Kung Hui (Holy Catholic Church in China). It is believed the invitation is the first extended by any Chinese Church to a sister communion abroad since the Communists came into power in China.

Dr. Mowll, who was a bishop in the Chinese Church for 10 years prior to coming to Australia in 1933, said Mrs. Mowll will accompany him on the trip. Others in the party will be Dr. Robert W. H. Moline, Archbishop of Perth; two bishops; two other Anglican Church leaders; and a press representative.



CONGRATULATIONS ARE GIVEN to Mrs. Blanche Motteram (second from right) after her election as the first woman vestryman in the history of the diocese of Michigan. Congratulating Mrs. Motteram, who has been an active member of St. Peter's Church, Detroit, for 25 years, are (from left): Mrs. John Ballantine; John Roberts, senior warden; Mrs. Grace Robinson; John Ballantine, junior warden.

Seabury Press Becomes Million Dollar Business in Five Years

Organized in 1951 under National Council's Christian Education Department, Seabury has already sold over eight million books

"The first million dollars are the hardest." The old saying may well occur to Leon McCauley, manager, and the board of trustees of Seabury Press as they survey the five-year progress of the Episcopal Church's publishing house from a standing start in September, 1951.

A non-profit, non-stock corporation, Seabury Press has raised over a million dollars in the form of loans and gifts to provide its operating capital. And in the fiscal year just begun, the Press will for the first time go over the million-mark in annual sales volume.

In the minds of many persons, Seabury Press may have been a sort of afterthought, an appendix to the Church's plans for a revitalized Department of Christian Education and a new Sunday school curriculum (see "Revolution in the Sunday School," L. C., August 7, 1955). But in the minds of a few, the formation of a publishing house owned and operated by the Church was an important and overdue step in itself. Most of the major religious bodies in the United States have such agencies, and those who fought to create Seabury Press believed that it was high time for the Episcopal Church to catch up.

This step was one of the major proposals of Bishop Whittemore of Western Michigan in his historic 1946 convention address that broke the national Church's inertia of depression days. Bishop Sherrill, newly elected Presiding Bishop in that year, and the Rev. Dr. John Heuss, the new director of the Department of Christian Education, placed it high on the Church's agenda. To make this dream come true they turned to Leon McCauley, fast-moving head of the Bible Department of Oxford University Press, and appointed him to lead the new venture.

In October, 1951, ratifying their decision, the National Council voted to replace the Christian Education Department's brand-new Division of Publications with a publishing firm to be known as Seabury Press and to engage Mr. McCauley as its manager. As an agency of the National Council, it is subject through the Council to the authority of General Convention, which in turn is the legislative voice of all Church members.

The board of trustees, a 10-man body consisting of four *ex-officio* members and six elected members, is an active one, meeting monthly and passing on every book before it is accepted for publication. The board reports directly to the quarterly meetings of the National Council. The Presiding Bishop is chairman, *ex-officio*, and Bishop Sherrill maintains a keen personal interest in this corporation which is likely to be one of the chief monuments of his term of service. A close relationship to the Department of Christian Education is assured by the fact that the Department

Director, the Rev. David R. Hunter, is *ex-officio* president of the Press. He succeeded Dr. Heuss in the position in 1952.

Also *ex-officio* members are H. M. Addinsell, treasurer of the National Council and also of the Press; and Bishop Gray of Connecticut, chairman of the national Department of Christian Education. (The chairman of a National Council Department is not the Department executive, but an elected member of the Council serving without pay.)

The other trustees are men chosen for their competence in the writing or publishing fields. As of August, 1956, they included William L. Savage, editor of Scribners, serving as secretary of the board; Edward M. Crane, president of G. Van Nostrand Co., well-known textbook publishers; the Very Rev. Hughell E. Fosbroke; the Rev. W. Norman Pittenger; and Franklin E. Parker, an attorney with considerable clientele among publishing firms.



LEON McCAULEY

Leon McCauley, also a trustee, is "vice-president in charge of production." The Press's letterhead lists him as "manager." A sign in the office designates him as "publisher." Under any of these titles, he is the active head of a 57-man organization, watching over the quality of the products, the volume of sales, the balance

ing of the budget, and other associated problems. Working with him is Lewis DeBlois, Jr., vice president and assistant treasurer.

Many other publishing firms continue to serve the Episcopal Church in greater or lesser degree. Such leading names in the book world as Oxford University Press, Harper, Macmillan, Scribners, Loomis, Nelson, and others have active religious departments. And overshadowing all the others in the Episcopal field is the Morehouse-Gorham Company which has continued to expand mightily in sales since the year of Seabury Press's existence. The function of a Church-owned publishing house is not to drive others out of the market, nor even to capture a major part of the market, but to serve the Church along with those who do so under other auspices, and particularly to serve as a publishing medium for projects under special Church sponsorship.

The permanent operating capital of Seabury Press can come from only one source — the gifts of interested Christians. Not a penny is allocated to it from the weekly Church envelope of the parish-in-the-pew. Some \$80,000 has come from these individual gifts — \$17,000 of it in the past year; and \$30,000 has been promised in pledges due before January 1, 1958. The rest of the huge cash outlay required to start a million-dollar business and keep it in operation has come from loans.

The National Council has provided loans totaling \$636,000 of which \$380,000 has already been paid back. The Episcopal Church Foundation has supplied a loan of \$30,000. A bank loan of \$245,000, guaranteed by interested persons, has been reduced by about \$20,000. With miscellaneous loans and advances of \$60,000, the total of loans currently outstanding comes to \$925,000.

This large sum has been required simply to start and support the new operations of the press. Cash on hand amounted to \$90,000 as of June 30, 1956. The other \$90,000 represents the accounts receivable — goods which have been ordered to the customers, but not yet paid for. Inventories of merchandise manufactured but not yet sold amount to about half a million dollars. Furniture, equipment, including a thriving mail department, amount to about \$30,000.

The total of all assets, according to John Weir, Seabury Press controller, is \$860,000. Not until the losses of the early years have been made up by a few many years of operating in the black will the press overcome the large gap between assets and liabilities indicated by these figures.

Nevertheless, as the repayments to the bank and to the National Council indicate, a firm loan retirement policy has been adopted and will continue over the years.

les for the year ending June 30, 1956, \$850,000, and the net loss for the year was \$40,000. With an expected income to \$1,200,000 in 1956-57, the Press expects an excess of income over outlay which will wipe out the previous year's deficit and add at least an equal amount to surplus. From now on, the Press expects to operate in the black at a volume well over a million dollars a year.

Seabury's \$850,000 sales in the last fiscal year were divided into four categories: wholesale to bookstores and other retail outlets; retail, under the name of "Seabury Bookstores," consisting of books and supplies sold to individuals and churches; sales at New York bookstores located at 281 North Avenue on the 10th floor of Church House; and sales of the Seabury Press.

How much of the sales was one kind of sales and how much of the other is not made public for business reasons.

One of the major items of Seabury Press — the sale of Prayer Books and Hymnals in quality bindings — led to a change in the book trade a few years ago when it was announced that the combined Prayer Book and Hymnal, hitherto published by three private firms on license from the copyright holders (the Church Pension Fund) would henceforth be published exclusively by Seabury Press. After some public discussion and the working out of arrangements for an orderly transition, the new arrangement was accepted, though not without some questioning as to the new organization's ability to give quality and service comparable to that of the former publishers.

However, Seabury Press now asserts that, judging by the royalties paid in previous years by the three private publishers, Seabury's Prayer Book and Hymnal combinations outsold all three together by 17% in 1954-55, the first year when the Press had a complete line. Letters in the Press's files from hard-headed wholesale book buyers give high praise to the quality of the Seabury printings and bindings.

A chancel-size book to be published in September will restore one item which had been discontinued when the shift to Seabury publication was made. In limp red leather, with gold edges, it will cost \$14.00. The Press now offers Prayer Books and Hymnals in five sizes and 90 bindings, and has proved its ability to hold the position it suddenly claimed in the Prayer Book and Hymnal market.

This *coup de main* established the infant organization as a force in the publishing world and provided it with an important back-log of things to produce and to sell on which it could begin to build up an organization. If the new curriculum had been going full blast at the time the press was organized, it is quite possible that the Hymnal and Prayer Book line would have been neglected in the rush. But since the press had to get

started before there was much to do for the Department of Christian Education, it forthwith took on a major publishing function which made it much more than an arm of a National Council Department.

Other publishers continue to produce Prayer Books in fine bindings. The Church Hymnal Corporation continues to be the leading source of low-cost bindings of both Prayer Book and Hymnal for congregational use. But Seabury is now one of the most important organizations in the Prayer Book and Hymnal field, and the only organization that publishes the two under one cover.

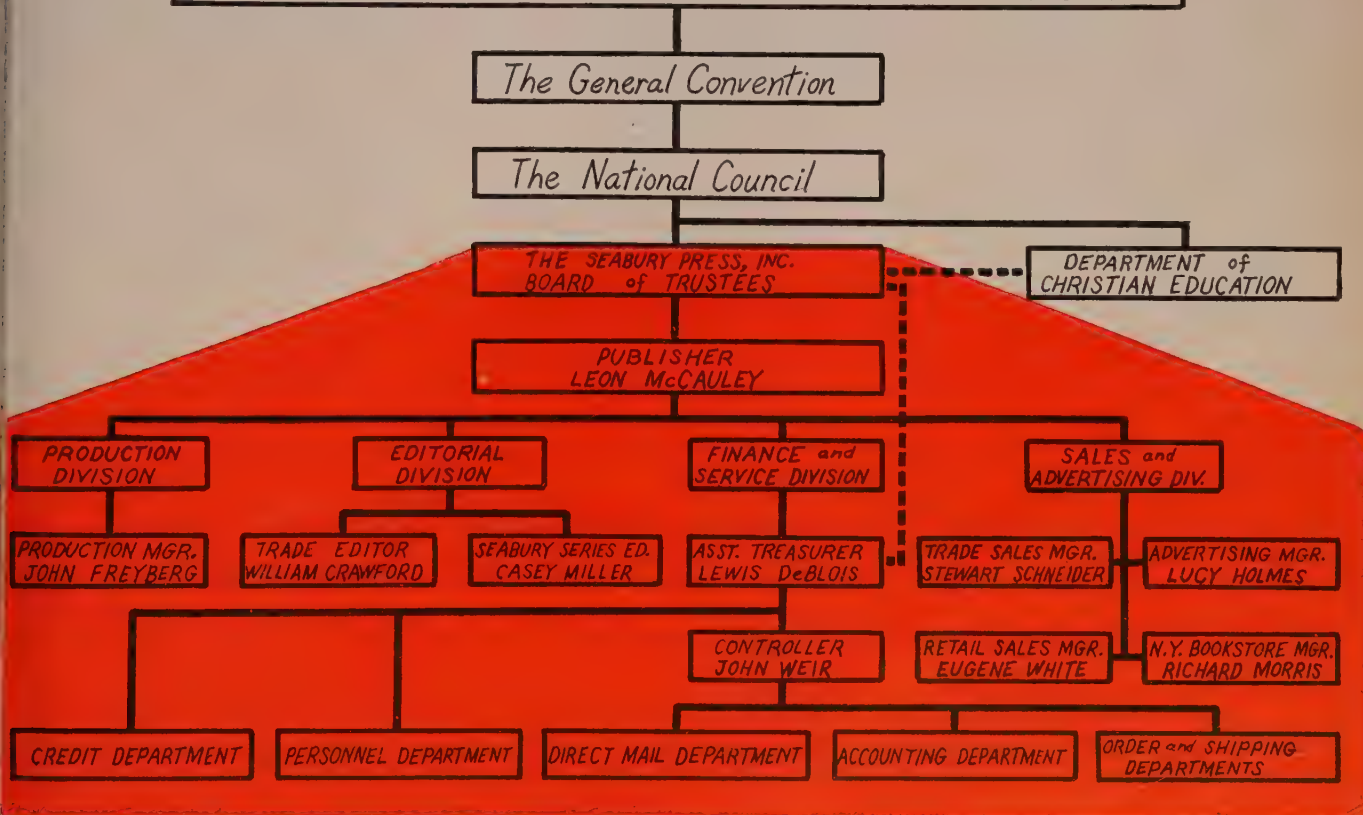
When Seabury Press opened its doors for business, on January 2, 1952, it had three books and a group of Department of Christian Education pamphlets to sell. Now, according to the pamphlet history put out by the press on its fifth anniversary, its catalogue lists "more than 250 titles." Sales "now total over eight million books" in addition to Church supplies.

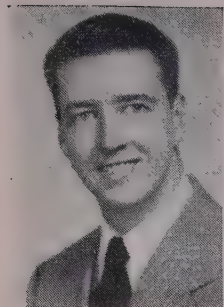
Nevertheless, Seabury's most important function, both in terms of dollars and in terms of service to the Church, is the publication of the Sunday school materials and related publications developed by the Department of Christian Education. As a publishing house it neither writes books nor prints them. Rather, it takes the manuscripts prepared by the various authors, decides whether they can be produced and sold, engages a designer to design them, a printer to print them, a binder to bind them, takes the necessary steps to make them known to the public, and sells them



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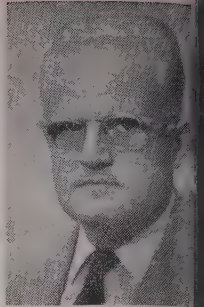
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to the retailer. The functions it performs for the Department are similar, except that the curriculum materials are not sold through other outlets but exclusively through the "Seabury Bookstores."

The press has two different editors, one for the Seabury Series and one for general publications. The former is Miss Casey C. Miller, curriculum editor. The latter is the Rev. William Crawford, newly added to the staff. Like several of the other Seabury employees, he was formerly employed by the Oxford University Press. Production manager for both Sunday school materials and general publications is John D. Freyberg, also a former Oxford employee.

The vast project of the Seabury Series, already involving a substantial proportion of the children in Episcopal Church Sunday schools although the courses do not yet cover all grades, has been described in detail in other issues of *THE LIVING CHURCH*. The Seabury Series is the main reason for the existence of Seabury Press, providing a National Council agency to publish the Sunday school materials written by a Department of the National Council.

Though Christian education looms large in the Seabury Press picture, the press regards its work as important in another fundamental aspect of Christian life also — evangelism. Books about the Episcopal Church; books on general religious and moral themes by Episcopal Church authors — Seabury considers itself responsible not only to produce such books but to see to it that they get to places where the unchurched will see them.

"One of the fundamental purposes of the Seabury Press is to strengthen the Church by making it known to the unchurched," says Mr. McCauley.

For this purpose the press has developed a mailing list of 2,000 public libraries that are notified of all new publications. Personal calls are made on nearly 100 of these. "The clergy can help by inquiring about Episcopal Church books at public libraries and making suggestions for strengthening the library's list in this field," Mr. McCauley says. College and university libraries are also regarded as important places for a strong list of Episcopal Church books.

Department store book departments are regarded by the press as one of the most

important areas for making the Church known through good books.

"There is not a single department store in the United States with a substantial book department that does not have some of our books," Mr. McCauley claims.

Other major outlets for Seabury books are the secular bookstores about the country and the religious bookstores of many denominations. Most of these religious bookstores are located in the South. There are 18 or 19 Methodist ones, between 40 and 45 Southern Baptist stores, as well as stores under other denominational auspices.

In these stores, also, the press views its function not merely as one of selling books but of selling ideas for the furthering of ecumenical understanding.

The task of calling on every large or medium-size bookstore in the nation requires the efforts of five travelers — three Seabury Press employees and two commission men. Some 4,000 calls are made annually. The sales to bookstores and other retail outlets are under the direction of Stewart P. Schneider, wholesale sales manager.

The direct-to-customer sales of Seabury Press, including books and supplies as well as the Sunday school materials, are handled by the "Seabury Bookstores," under the direction of Eugene White, formerly of Morehouse-Gorham Company. This is not a separate organization, but a Department of Seabury Press. The Press has the names of 150,000 Episcopal Church families on address plates, and 30,000 of these receive Seabury announcements each month. All the active clergy receive mailings once a month. In addition, there is the Seabury bookshop at 281 Fourth Avenue, New York, managed by Richard E. Morris. Here facilities are available for customers to come in and shop. (It is the only "store" in the usual sense, the rest of the "bookstores" business being entirely by mail.) Not only Seabury books but books of other publishers and supplies from many sources are made available through the Seabury bookstores.

Other materials going through Seabury's up-to-date direct mail department include news releases to diocesan and national magazines and newspapers, publicity and promotion, and monthly announcements to bookstores and libraries. Publicity, as well as advertising, and other

promotional efforts, are under the direction of Miss Lucy Holmes, advertising and promotion manager, who came to the Press from the Macmillan Company.

The top books in sales in the Seabury line are the books produced through relationship with the Department of Christian Education. The six volumes of the Church's Teaching Series (the last to be published, No. 5, *Christian Living*, by Bishop Bayne of Olympia, is coming out this fall with an initial printing of 35,000) have attained sales of 340,000 copies altogether. Reuel Howe's *Man's Need as God's Action* has had sales of 25,000 copies. Charles D. Kean's *The Christian Gospel and the Parish Church* has had sales of 11,000 in cloth and paper.

Among other titles the Press has produced it points with special pride to works by Massey Shepherd, John Heald, James Pike, Gardiner M. Day, J. Laumead Casserley, W. Norman Pittenger, Theodore O. Wedel, Austin Pardue, Elton Routley, and H. Robert Smith.

On its fall list, the Press is particularly excited about *Great Christian Plays* by Theodore M. Switz and Robert A. Johnston, a 384-page illustrated work presenting adaptations of famous medieval religious dramas for modern production as well as a wide range of materials for choral reading.

For the long range, the Press has hopes for a masterwork by Massey Shepherd, an illustrated history of Christian worship embodying the main conclusions and interpretations of the noted liturgist.

After five years, the Seabury Press appears to be well launched on its venture to supply the Episcopal Church with a publishing house comparable to those which have served other Churches in many years. There are other great publishing enterprises serving the Church as well as smaller ones — some official, some unofficial, some under private enterprise. All of them, including Seabury Press, must operate at a profit if they are to survive. Indeed, on a two-dollar item the element of profit amounts to about 10 cents in today's market. In a private enterprise the government gets about half the profits, and a goodly proportion of the remainder must go to build up operating capital.

The purpose of an official publisher

is not to redirect theoretical profits into the Church's hands, but to provide the Church with an organization to implement its policies. What the Church's National Council desire to "publish" — "to make known" is the gist of every work.

and innovations, controversial issues, and positions in theology and Churchmanship — such "hot potatoes" can, in the line of things, have relatively little to do in the work of Seabury Press. Slash attacks and scathing rebuttals are a daily denied to those who represent the old. To speak in biblical terms, every contribution will in general present "the law" rather than "the prophets."

In a Church that prides itself on a high level of literacy and scholarship, Seabury Press has an important role to play in Christian education and in evangelism through the printed word. Its lack of capital and of personnel are still its problems still many. "The first million dollars are the hardest," but the second million will not come without

Let Briar College to Set Up Professorship for Dr. Rollins

Sweet Briar College, Sweet Briar, Va., is conducting a fund raising drive to establish an endowed chair of religion at the college in honor of its first chaplain and professor of religion, the Rev. Wallace E. Rollins. The board of trustees of the college recently received word that the Foundation of Detroit is authorizing a grant of \$50,000 to Sweet Briar, providing that the school can raise an additional \$100,000 for the Wallace Rollins Professorship of Religion.

Dr. Rollins, who was a member of the faculty of Sweet Briar from 1908 to 1913, has been living on the campus at Sweet Briar since his retirement as Dean of the Divinity Theological Seminary in 1940. Letters of congratulation on the plans for an endowment fund have been received from the college.

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Appointments Accepted

The Rev. Hal C. Ashbrook, Jr., formerly rector of St. Peter's Church, Red Bluff, Calif., is now curate of St. Philip's Church, Los Angeles. Address: 127½ S. Bushnell Ave., Alhambra, Calif.

The Rev. David S. Ball, formerly curate of Bethesda Church, Saratoga Springs, N. Y., is now canon sacrist of All Saints' Cathedral, Albany, N. Y. Address: 75 Elk St., Albany 10.

The Rev. Arthur C. Barnhart, formerly dean of Trinity Cathedral, Omaha, Neb., is now chaplain on the staff of the Episcopal City Mission, Philadelphia. Home address: 411 Haywood Rd., Ambler, Pa.

Part of Chaplain Barnhart's responsibility will be to develop a new work with nursing homes in conjunction with volunteers from churches. Mrs. Tegwedd G. Olmes, chairman of the Elizabeth Price Martin League at Philadelphia General Hospital, is also joining the staff of the city mission as a consultant and will help to develop the ministry to nursing homes.

The Rev. Michael R. F. Barton, retired priest of the diocese of Connecticut, will in October begin work as part-time priest assisting at Holy Trinity Church, West Palm Beach, Fla. He will stay until May.

The Rev. William C. Baxter, formerly rector of St. Alban's Church, Augusta, Ga., is now rector of St. Thomas' Church, St. Petersburg, Fla. Address: 1200 Snell Isle Blvd.

The Rev. William R. Brown, III, formerly curate of Christ Church, New Haven, Conn., is now serving St. Christopher's (Navajo) Mission, Bluff, Utah.

The Very Rev. W. Gerald Burch, formerly rector of All Saints' Church, Windsor, and canon of St. Paul's Cathedral, London, Ont., is now dean of the diocese of Edmonton in Canada, and dean and rector of All Saints' Cathedral, Edmonton.

The Rev. James E. Carroll, formerly vicar of Whidbey Island Mission, and Christ Church, Anacortes, Wash., is now associate priest of St. Mark's Church, Van Nuys, Calif. Address: 14646 Sherman Way, Van Nuys.

The Rev. Frederick Chapman, formerly rector of Christ Church, Bellport, L. I., N. Y., vicar of St. James', Brookhaven, and chaplain, Brookhaven National Laboratory Hospital, is now rector of St. Paul's Church, Gardner, Mass., and music consultant for the diocese of Western Massachusetts.

The Rev. Harold D. Chase, Jr., formerly rector of the Church of the Transfiguration, Buffalo, N. Y., is now rector of Christ Church, Needham, Mass.

The Rev. Charles Eldon Davis, who was a professional research bibliographer before his ordination to the priesthood in June, has been appointed priest-librarian of the Berkeley Divinity School, New Haven, Conn. The school is now in the process of building a \$500,000 library.

The Rev. Harold A. Durando, formerly vicar of Trinity Mission, Lake Arrowhead, Calif., is now head of the lower school of St. Paul's School, Garden City, L. I., N. Y.

The Rev. George S. Fleming, who was ordained deacon in April, is now curate of St. Andrew's Church, Williston Park, N. Y. Address: Box 25, East Williston, N. Y.

The Rev. Roy M. Frye, who has been serving the Church of the Messiah, Winter Garden, Fla., and the Church of the Holy Spirit, Apopka, will be director of Christian education at Holy Trinity Church, West Palm Beach, Fla.

The Rev. Robert E. B. Hall, formerly rector of St. Andrew's Church, Brooklyn, will on October 1st become rector of St. Barnabas' Church, Newark, N. J. Address: 84 Sussex Ave., Newark 7.

The Rev. Bayard Hancock, formerly vicar of the Church of the Epiphany, Allendale, N. J., is now chaplain of the University of Rhode Island.

The Rev. Cameron Harriot, formerly in charge of St. Mark's Mission, Nenana, Alaska, is now in charge of St. Elizabeth's Church, Ketchikan, Alaska. Address: 1151 Woodland, Ketchikan.

The Rev. Frederick C. Harrison, Jr., who was recently ordained deacon, is now in charge of St. James' Church, Box 326, Kannapolis, N. C.

The Rev. Edward M. Hartwell, formerly vicar of Trinity Church, Jasper, Tex., Christ Church,

San Augustine, and St. Paul's, Woodville, is assistant of St. Mark's Church, Beaumont, and director of Christian education.

The Rev. James W. Heilman, formerly rector of Emmanuel Church, Olathe, Kans., is now rector of Trinity Church, Vineland, N. J., and vicar of Christ Church, South Vineland. Address: Pear St.

The Rev. Robert B. Lucent, formerly in charge of the Cheyenne River Indian Mission, Cheyenne Agency, S. D., is now in charge of St. Matthew's Church, Rapid City, S. D. Address: Box 1, Rapid City.

The Rev. H. Gene Norman, formerly curate of St. Andrew's Parish, Houston, is now rector of St. Bartholomew's Parish, Hempstead, Tex. Address: Box 196, Hempstead.

The Rev. Charles Archibald Park, formerly vicar of St. Peter's Church, Plymouth, Pa., is now vicar of Christ Church, Stroudsburg, Pa. Address: 703 Thomas St.


The Rev. Edd L. Payne, formerly curate of St. John's in the Village, New York, is now rector of the House of Prayer, Newark, N. J. Address: 407 Broad St., Newark 2, N. J.

The Rev. Clarence C. Pope, Jr., formerly curate of Trinity Church, Baton Rouge, La., is now in charge of St. George's Mission, Bossier City, La. Temporary address: 121 E. Sixty-Seventh St., Shreveport 25.

The Rev. Richard R. Price, formerly vicar of St. Paul's Church, Hamilton, Mont., and vicar of Thomas' Church, Darby, is now vicar of St. Mark's Church, Big Timber, Mont., and St. Paul's, Col. Address: Box 54, Big Timber.

The Rev. George Elton Sauls, formerly in charge of the Church of the Redeemer, Shelbyville, Tenn.,

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Rev. Johann Schenk, formerly curate of St. Paul's Church, Paterson, N. J., is now vicar of the Church of the Epiphany, Allendale, N. J. Address: 15 E. Orchard St.

Rev. Roger C. Schmuck, formerly rector of St. George's Church, St. Louis Park, Minn., will be rector of St. Mark's Church, Houston, Tex. Address: 2816 Bellaire Blvd., Houston 25. (He succeeded the Rev. James Clements, who was Suffragan of Texas.)

Rev. John R. Shideler, formerly vicar of St. Timothy's Church, Brookings, Ore., and St. Andrew's, Gold Beach, is now assistant of Christ Church, Oswego, Ore.

Rev. Robert L. Williams, formerly curate of St. Christopher's Chapel of Trinity Parish, Portland, Ore., is now rector of Christ Church, Providence, R. I.

Rev. John R. Wooley, formerly curate of St. Andrew's Church, Raleigh, N. C., is now vicar of St. Francis' Mission, Pelham, Ga., and St. Mark's Church, Radium Springs, Albany, Ga. Address: 1000 N. Radium, Pelham.

Rev. J. Willard Yoder, rector of St. John's Church, Montclair, N. J., is now also psychological consultant at Mountainside Hospital in Montclair. Dr. Yoder, a university lecturer in clinical psychology, is presently working on his doctorate in psychology. He is a former member of the Graduate School of Theology of the University of the South.

Armed Forces

Chaplain (Capt.) John D. Zimmerman, USN, formerly chaplain, U.S. Naval Academy, Annapolis, Md., is now addressed: District chaplain, Pacific River Naval Command, Gun Factory, Washington 25, D. C.

Missionaries

The National Council reports the following appointments and movements of missionaries:

Rev. Robert H. Coleman has returned to work in Kobe, Japan, after furlough in the United States. He has been doing graduate work at Columbia University.

Harold W. Edmondson and his family left in August for Liberia and Cuttington College. Since February he has spent his time in preparing for his work.

Rev. F. Coleman Inge, a 1956 graduate of Yale, left early in August for his work at St. James' Mission, Tanana, Alaska.

Rev. Malcolm H. Miner, formerly at St. Andrew's Church, Oakland, Calif., left early in August for Anchorage, Alaska, where Fr. Miner is rector of All Saints' Parish.

Rev. William B. Parsons, Jr. and his family returned to Kyoto, Japan, after furlough. The Rev. Mr. Parsons did graduate work at Columbia University.

Charles E. Pearce left for Monrovia, Liberia, at the end of July to take up work as treasurer

of the missionary district of Liberia. He replaces Mr. Elias W. Saleeby, who will be assigned to other work under the National Council.

The Rev. Alexander C. Zabriskie, Jr., who was recently ordained deacon, left at the end of July for his work as assistant at St. Matthew's Church, Fairbanks, Alaska.

Resignations

The Rev. Dr. Gibson Bell has retired as rector of All Saints' Church, Wynnewood, Pa., after 37 years of service. Address: 520 Manor Rd., Wynnewood.

The Rev. William Baker, rector of Christ Church, St. Helens, Ore., is retiring from the active ministry this month. He and his wife will live in Roseburg, Ore., where he was one time minister and where their married daughter is now living.

The Rev. Dr. William H. Dunphy has resigned as rector of Christ Church, Ridley Park, Pa., and will spend a year in Europe in research and writing. Address for forwarding mail: c/o Anton Benson, 5745 Ridge Ave., Chicago, 40.

Changes of Address

The Ven. Roger W. Barney, archdeacon of New Hampshire, who has been a post-polio patient at Mary Hitchcock Memorial Hospital, Hanover, N. H., was discharged from the hospital on August 15th and may be addressed at his home, 68 S. State St., Concord, N. H.

The Rev. Dr. E. Ashley Gerhard, retired priest of the diocese of New Hampshire, formerly addressed in Manchester, N. H., may now be addressed: Jamestown, R. I.

The Rev. Field H. Hobbs, who is serving St. Mark's Church, Teaneck, N. J., may be addressed at 141 Van Buren Ave., Teaneck.

The Rev. William B. Locke, formerly addressed at Lake Andes, S. D., may now be addressed at Mission, S. D.

The Rev. Homer P. Starr, of the diocese of Upper South Carolina, formerly addressed in Baltimore, may now be addressed at Fairview Beach Rd., Pasadena, Md.

Depositions

Henry A. Dick, presbyter, was deposed on August 3d by Bishop Block of California acting in accordance with the provisions of Canon 60, Section 1, with the advice and consent of the clerical members of the standing committee; renunciation of the ministry; action taken for causes which do not affect moral character.

Ordinations

Priests

Indianapolis — By Bishop Kirchhoffer: The Rev. Overton Sacksteder, III, on July 12th, at St. Stephen's Church, Elwood, Ind.; presenter, the Rev. C. R. Moody; preacher, the Rev. W. L. Duggleby; to be rector of the Church of the Holy Advent, Clinton, Conn., while completing a third year at Berkeley Divinity School.

Philippines — By Bishop Ogilby, Suffragan: The Rev. Anthony Sagalla, on July 14th, at All Saints' Church, Bontoc, Mountain Province, where he will be assistant; presenter, the Rev. R. L. Rising; preacher, the Rev. E. G. Longid.

By Bishop Ogilby, Suffragan: The Rev. Richard Abelardo Abellon, on July 29th, at the Church of the Resurrection, Baguio; presenter, the Rev. Charles R. Matlock, Jr.; preacher, the Rev. R. R. Over; to be assistant of Epiphany Mission, La Trinidad, Benguet, Mountain Province; address: Box 61, Baguio, Philippines.

By Bishop Binsted: The Rev. Mario Dewey, on August 5th, at Holy Trinity Church, Zamboanga City, Philippines; presenter, the Rev. Benito Cabanan; preacher, the Rev. Conrad Myrick; to be assistant at Holy Trinity Church.

Deacons

Bethlehem — By Bishop Warnecke: William Smythe, on May 26th, at St. Gabriel's Church, Douglassville, Pa.; presenter, the Very Rev. Thomas B. Smythe; preacher, the Rev. Dr. R. N. McNair; to serve in the district of Honolulu.

By Bishop Warnecke: Frederick G. Clay, on June 8th, at Trinity Church, Easton, Pa.; presenter, the Rev. Herschel Helbert; preacher, the Rev. W. C. Wrenn; to serve St. John's Church, Ashland, Pa.

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Colorado—By Bishop Minnis: Robert Hawthorne Warner, on July 25th, at St. John's Cathedral, Denver; presenter, Canon Harry Watts; preacher, the Rev. G. A. Lehman; to serve Fort Lupton, Loveland, and Estes Park. The litany at the service was read by the ordinand's brother, the Rev. David M. Warner, who was ordained deacon the year before.

Indianapolis — By Bishop Kirchhoffer: Richard Hartwell Bancroft, to the perpetual diaconate, on June 23d, at Christ Church Cathedral, Indianapolis; presenter, the Rev. C. R. Moodey; preacher, the Rev. V. W. Robertson.

Tennessee — By Bishop Vander Horst, Suffragan: Paul Shields Walker, on June 30th, at Otey Memorial Church, Sewanee; to be in charge of Trinity Church, Gatlinburg.

By Bishop Vander Horst, Suffragan: Donald Edgar Mowery and James Holt Newsom, Jr., on July 1st, at St. Paul's Church, Chattanooga; to be in charge of St. Andrew's, Nashville, and Trinity Church, Winchester, Tenn., respectively.

By Bishop Barth: James Malone Coleman, Chester Allen Cooke, and Lee Anderson Orr, on July 3d, at the Cathedral Church of St. Mary, Memphis; to be curate of the cathedral, and to serve St. Mark's Copperhill, and the Church of the Redeemer, Shelbyville, respectively.

By Bishop Vander Horst, Suffragan: Robert Carson Williams, on July 7th, at the Church of

the Advent, Nashville; to be in charge of St. Edward's, Memphis.

By Bishop Barth: George Frank Regas and William Potts Zion, on July 25th, at St. James' Church, Knoxville; the ordinands will study for the next year in England and at Harvard, respectively.

Washington — By Bishop Dun, on June 9th, at Washington Cathedral (the Rev. W. R. Williams preaching):

Robert W. Carlson, presented by the Rev. A. W. Burns; to be curate of Pinkney Memorial Church, St. Matthew's Parish, Hyattsville, Md.

John P. Gorsuch, presented by the Rev. J. R. Anschutz; to be institutional chaplain of the department of social relations of the diocese of Washington, while studying at VTS for a master's degree.

Cornelius deWitt Hastie, presented by the Rev. Ray Ryland; to be curate of St. James' Church, Roxbury, Mass.

Stewart M. Joy, presented by the Rev. J. R. Anschutz; to be curate of St. Paul's Church, Rock Creek Parish, Washington.

James C. Stoutsenberger, presented by the Rev. James Richards; to be curate of St. Barnabas' Church, Oxon Hill, Md.

Donald F. Winslow, presented by the Rev. J. M. Duncan; to be curate of St. Columba's Church, Washington.

NOTICES

CANCER WARNING

THE FOOD AND DRUG ADMINISTRATION has issued a public warning that the Hoxsey treatment for internal cancer distributed by the Hoxsey Cancer Clinics at Dallas, Texas, and Portage, Pa., is worthless and may be dangerous to those who rely upon it instead of obtaining competent medical treatment. All persons who may be considering the Hoxsey treatment are advised to secure a copy of the warning notice. Write to: Food and Drug Administration, Washington 25, D. C. This warning is an official notice of the U. S. Government.

we congratulate

CHRIST CHURCH, COOPERSTOWN, N. Y., on the successful annual Blossom Festival, held in Cooper Park. Over 400 parish members participated in the two-day celebration at which over \$6,500 was raised for the benefit of the restoration fund of Christ Church. The Rev. George F. French is rector of the church.

CHURCH OF THE HOLY INNOCENTS, BEACH HAVEN, N. J., which recently celebrated its Diamond Jubilee: A special booklet containing the complete history of the church was compiled by the Woman's Auxiliary in honor of the occasion. Rector of the church is the Rev. W. Josselyn Reed.

CHAPEL OF THE HOLY CROSS, MILLTONTON, Md., which celebrated the 50th anniversary of its consecration at the morning service on 29th. This chapel was consecrated by the Bishop Adams in 1906, just two years to the day after the fire which had gutted Millington destroyed the former chapel.

ST. PAUL'S CATHEDRAL, LOS ANGELES, Calif., which recently celebrated the 32d anniversary of the consecration of the present edifice. The dean of the Cathedral, the Very Rev. I. Scovil, preached the anniversary sermon. He was assisted by the rector of St. Michael and Angels', the Rev. Edward McNair, and his curate the Rev. L. Lynn Parker.

CHRIST CHURCH, CINCINNATI, Ohio, v recently held cornerstone laying services for new \$977,119 building. Bishop Hobson of the diocese of Southern Ohio had charge of the cornerstone rites. He was assisted by the Rev. Morris F. Arnold, rector. The structure was built chiefly of steel and concrete and was covered by a solid copper roof.

ST. MICHAEL'S CHURCH, NEW YORK CITY, on the 150th anniversary of its founding, will be celebrated October 7th. Included in the celebration will be an afternoon service of 1 presented by the children's choir from St. Michael's Church school and the adult choir of the parish.

BISHOP POWELL, of the DIOCESE OF MARYLAND, who will celebrate the 15th anniversary of his consecration during the week of October 11-15. Plans include the use of a prayer of thanksgiving at all services of the Holy Communion in the churches of the diocese on October 21st; a Holy Communion and luncheon at the Cathedral of the Incarnation, Baltimore, on October 23d; a general mass meeting at the Lyric theater in Baltimore on the same day featuring the choirs of the churches of the diocese and an address by Bishop Powell.

ST. JOHN'S CHURCH, DALLAS, Tex., v celebrated its 10th anniversary with an outdoor sunrise service on the slopes of a hill overlooking White Rock Lake. The Rev. Theodore H. McChesney, rector, was the celebrant at the festival Eucharist. He was assisted by the Rev. Raymond E. Allen, associate rector, and the Rev. Thomas W. Flewelling, vicar of St. James' mission, Dallas.

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Rev. **CHARLES LESLIE GLENN**, of the Health Research Institute of the University of Michigan, Ann Arbor, Mich.; who recently received a citation from the United States Air Force for preaching missions conducted in England. The award was presented by Lieut. Col. J. Bertling of Selfridge Air Force Base, Michigan.

LIAM MILNE, KLAMATH FALLS, and **ART A. LEADY, PORTLAND, Ore.**, both of whom received certificates for distinguished service for work for the Church at the commencement exercises of Church Divinity School of the Pacific, Berkeley, Calif.

Rev. **ALBERT H. LUCAS**, rector of St. Alban's Church, Hagerstown, Md., who was the author of a two-page article recently appearing in Sunday Star magazine, supplement of a Washington, D. C. newspaper. Dr. Lucas recently became rector of St. John's, his first church, after a priest for 36 years. He was formerly rector of St. Alban's School for Boys, Washington, D. C.

Births

Rev. **EDWIN CABINESS COLEMAN** and his wife, of Mount Olivet Church, Pineville, N. C., in the birth of their first child, Edwin Cabiness, Jr. (The baby is the grandson of the late Louis A. Parker.)

Rev. **ROBERT WARREN CROMLEY** and his wife, of Christ Church, Bronxville, N. Y., in the birth of a daughter, Leigh, on July 19th.

Rev. **RICHARD E. WINKLER** and Mrs. Winkler, of Trinity Church, Wheaton, Ill., on the birth of their third son, Peter Michael, on July 19th.

Marriages

Rev. **JOHN S. MACAULEY**, rector of Grace Church, Winfield, Kans., who was married on July 14th to Miss **JESSIE ANN HUNT** of Blue

Rapids, Kans. The Rev. Mr. Macauley recently left the Marysville-Blue Rapids field to accept the Grace Church rectorship. Address: 715 Millington, Winfield, Kans.

The Rev. **ANDREW W. BERRY**, chaplain of the University of Kansas, Lawrence, Kans., who was married on August 6th to Miss **NORMA LOU FALLETTA**, dietitian at Watkins Memorial Hospital and instructor in the home economics department of the University of Kansas.

The Rev. **A. P. L. PREST, Jr.**, chaplain interne at St. Luke's Episcopal Hospital, Houston, and student under the council for clinical training, who was married on June 16th to Miss **JOAN MARGARET MOYNIHAN** of Yalesville, Conn., a graduate of St. Luke's Hospital School of Nursing.

The Rev. **HERBERT ALEXANDER WILLKE**, rector of St. Christopher's Church, Spring Branch area, Houston, who was married on August 3d to Miss **VIRGINIA LEE YINGER** of Baltimore, graduate of the Lutheran Deaconess School and Susquehanna University.

Deaths

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

The Rev. **Elliston J. Perot, 87**, died April 5th at his home in Millville, N. J. Fr. Perot had been a priest in the diocese of New Jersey for 46 years.

Fr. Perot was graduated from Berkeley Divinity School in 1892 and at the time of his death was Berkeley's oldest living alumnus. He was ordained deacon in 1892 and priest in 1893. Before going to the diocese of New Jersey Fr. Perot served as rector of St. Stephen's Church, Manayunk, Pa.; the Church of the Good Shepherd, Milford, Pa.; and St. Paul's Church, Montrose, Pa. In New Jersey he served as rector of St. John's Church, Salem, from 1910 to 1925; rector of Grace Church, Linden, from 1925 to 1928; and rector of Christ Church, Millville, from 1928 until his retirement in 1942. He is survived by one son, George; and two sisters, Miss Mary Perot, and Mrs. Sarah Lea.

Ada Thompson Shutt, widow of the Rev. C. Herbert Shutt, died at the home of her daughter, Mrs. George Weaver, Fort Collins, Colo., on July 18th after a long illness. She was 100 years old.

Mrs. Shutt was born in Toronto, Canada, and came to Fort Collins with her husband in 1911.

Fr. Shutt was rector of St. Luke's Church in Fort Collins from 1911 until his retirement in 1929. He died the following year. Mrs. Shutt is survived by one daughter, three grandchildren, and four great-grandchildren.

Chester Cameron Wells, son of the Rev. Walter Wells and active layman in the diocese of Western Michigan, died August 16th in Blodgett Hospital, Grand Rapids, Mich.

Mr. Wells, who was secretary-manager of the West Michigan Tourist and Resort Association in Grand Rapids, was the president of the Episcopal Churchman's Association in the diocese of Western Michigan. For six years he was a member of the Presiding Bishop's Committee on Laymen's Work and for a time was chairman of that committee in the Fifth Province. He was a deputy to General Convention five times. In 1955 he was on the Program and Budget Committee of the Church. He had also served on the vestry of St. Paul's, Muskegon, and Holy Trinity, Manistee. At the time of his death Mr. Wells was a member of the standing committee of the diocese of Western Michigan. He was president of the Kent County Sons of the American Revolution. Survivors include his wife, Hortense; two sons, Richard and John; two daughters, Mrs. Donald Richardson and Mrs. Robert Northshield; two sisters; and four grandchildren.

ACU CYCLE OF PRAYER

September

3. Crucifixion, New York City; St. Augustine and St. Martin, Boston.
5. H. M. Prisons, Nassau, Bahamas; St. Andrew's, Stamford, Conn.
6. The Rev. Neal Dodd, Santa Barbara, Calif.
8. St. Mark's, Waterville, Me.; St. Mary's, Amityville, N. Y.; St. George's, Derby, N.Y.

The Living Church Development Fund

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged \$9,322.80
Receipts August 14th through August 20th 85.00
\$9,407.80

THE
EPISCOPAL CHURCH
WELCOMES YOU



EVERYWHERE
(SEE LIST BELOW)

ATTEND SUMMER CHURCH SERVICES

The clergy and parishioners are particularly eager for strangers and visitors to make these churches their own when visiting in the city.

LOS ANGELES, CALIF. (Cont'd.)

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r; Rev. Neal Dodd, r-em
Sun Masses: 8, 9, 11, MP 10:40, EP & B 5:30;
Daily Mon, Wed, Thurs, Sat 9; Tues, Fri 6:30;
C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

ADVENT OF CHRIST THE KING
Rev. Weston H. Gillett; 261 Fell St. nr. Gough
Rev. Francis Kane McNaul, Jr.
Sun Masses: 8, 9:30, 11 (High & Ser); 9 MP; Daily
7:30 ex Sat; Fri, Sat & HD 9:30, 9 MP, 5:30 Ev;
1st Fri HH 8; C Sat 4:30 & 7:30 & by appt

ST. FRANCIS'

San Fernando Way
Rev. E. M. Pennell, Jr., D.D.; Rev. M. G. Streeter
Sun 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

GRACE CATHEDRAL

Nob Hill
Sun HC 8, 12:15, MP 11 (15 HC), Cho Ev 4; Daily
HC 8 (Wed & HD 10:30, Thurs 7)

DENVER, COLO.

ST. MARY'S 2290 S. Clayton
Rev. G. Lehman, Rev. J. Mote, Rev. R. Stub
Sun Masses: 7:30, 9, 11:15; Daily: As anno; C Sat
7:45

Continued on page 24

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; appt, appointment; B Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V Vespers; v, vicar; YPF, Young People's Fellowship.

ber 2, 1956

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ATTEND SUMMER CHURCH SERVICES

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Continued from page 23

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8;
Mass daily 7; also Tues 9:30; Thurs, Sat & HD
12 Noon; C Sat 5-6:30

COCONUT GROVE, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun: 7, 8, 10, and Daily, C Sat 5-6, 7-8

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs
& HD 9; C Fri & Sat 4:30-5:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs &
HD 10; C Sat 7

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
thru Fri) Int 12:10, 5:15 EP

ST. BARTHOLOMEW'S 6720 Stewart Avenue
Rev. Clifford A. Buck
HC Sun 8, 10:30; Tues through Sat 8

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Street
Sun Eu 7:30, 9, 11; Weekdays: Eu 7, daily; Also
Wed 6:15 & 10; Also Fri (Requiem) 7:30; MP daily
6:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,
7:30-8:30 & by appt

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Ira L. Fetterhoff
Sun 7:30, 9:30, 11 & Daily

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station) Dorchester
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 7:30, 9 (Sung) 11 MP, HC & Ser; Daily 7,
Sat C 5-6, EP 6

SPRINGFIELD, MASS.

CHRIST CHURCH CATHEDRAL 35 Chestnut St.
Sun HC 8, 9:15, MP 11, HC 1 S; Daily Sept to
July 1 MP 7, HC 7:10, July and August MP 7;
HC 7:10 Tues, Wed, Thurs, Fri only.

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.
Masses: Sun 7:30, 10:30; Daily: 6:30

ST. PAUL, MINN.

ST. PAUL'S-ON-THE-HILL Summit & Saratoga
Rev. Daniel Corrigan, D.D.
H Eu 8, 10:30, Wed 6:30, Fri 9:30; Daily EP 5:15;
C Sat 4-5, Sun 9:30-10

ST. JOSEPH, MO.

CHRIST CHURCH 7th & Francis Sts.
Rev. W. H. Hancel, r; Rev. R. A. Beeland, c
Sun HC 9, MP & Ser 11; Thurs HC 12; HD HC
10:30

KANSAS CITY, MO.

ST. MARY'S 13th & Holmes
Rev. C. T. Cooper, r
Sun Masses 7:30, 9, 11; Daily as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7, Wed
10:30

The Living Church

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL
Rev. Canon R. H. Miller, r; Rev. A. S. Bolinger, c
Sun 8, HC 9:30 Sung Eu, 11 MP; Daily: HC 7:30
ex Fri 9:30

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, D.D., dean
Canon Mitchell Haddad, Canon James Furlong
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,
Thurs, HC 8; Prayers, Ser 12:05; Wed HC 7, 11:30,
Healing Service 12:05

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 10 (Sung), MP 9:30; Daily 7, Thurs
10; C Sat 8-8:30

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed & HD HC 7:30

GREENWOOD LAKE, N. Y.

GOOD SHEPHERD Rev. Harry Brooks Malcolm, r
"In the heart of the beautiful Ramapo Mts."
Sun Masses 8, 9:45, MP & Ser 11; HD 9:30; C by
appt

NEW YORK, N. Y.

**THE CATHEDRAL CHURCH
OF ST. JOHN THE DIVINE**
112th St. and Amsterdam Ave., New York City
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;
Wkdys: MP 7:45; HC 8 (& 10 Wed); EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, L.Th., r
8 & 9:30 HC, 11 Morning Service & Ser; Weekday
HC Tues 10:30; Wed & Saints' Days 8, Thurs 12:10.
Organ Recitals Fri 12:10. Church open daily for
prayer.

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &
Healing Service 12; HD HC 7:30 & 12; Daily MP 8

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
139 West 46th Street
Sun 7, 9, 11 (High), EP & B 8; Daily 7, 8, Wed &
HD 9:30, Fri 12:10; C Sat 2-3, 4-5, 7:30-8:30

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. M. L. Foster, c
Sun Masses: 8, 10; Daily 7:30 ex Mon & Sat 10
C Sat 5-6

ST. THOMAS' 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 1 S, MP 11; Daily 8:15 HC,
Thurs 11, HD 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Prayer & Study
1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt;
Organ Recital Wednesdays

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10,
MP 9, EP 5:30, Sat 5, Int 11:50; C by appt



NEW YORK, N. Y. (Cont'd)

ST. LUKE'S CHAPEL 487 Hudson
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat
8-9, & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, v
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30;
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, v
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily:
ex Thurs at 8, 10, EP 5:30

UTICA, N. Y.

GRACE Genesee at Elizabeth
Rev. S. P. Gasek, r; Rev. A. A. Archer, c
Sun HC 8, 9:15, & 11 (MP 2, 4, 5 S); Daily HC
HC Wed 7, Fri 7:30 & HD

HAVELOCK, N. C.

ST. CHRISTOPHER'S ("Serving the Mars")
Rev. A. E. Livesay
Sun 8 HC, 9:15 MP

MOREHEAD CITY, N. C.

ST. ANDREW'S on U.S. Highway 70
Rev. E. Guthrie Brown, r
Sun HC 8, MP & Ser 11 (HC 1st Sun); HD 11

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th
Sun HC 8, 11, EP 3:00 Mon, Wed, Fri 7:30;
Thurs 7:45; Sat 9:30; Daily 12, 5:30; C Sat 8

KNOXVILLE, TENN.

ST. JOHN'S W. Cumberland at V
Sun HC 7:30, MP 10 (HC 1 S); Wed & HD
Open daily.

SEATTLE, WASH.

EPIPHANY 38th Ave. & E. Denman
Rev. E. B. Christie, D.D.
Sun 8, 11; Wed 7:30, 10

FOND DU LAC, WIS.

CATHEDRAL CHURCH OF ST. PAUL
Sun 7:15 MP, 7:30 HC, 10:30 HC; Wed 7:30
(ex Mon) 7, 7:15, 5; Wed 9

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, dean
Sun 8:30, 11 Student Center, Blvd. Raspail